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648 other types of slaves, and a few other things.
634 They also put in the radja. Otherwise they did
[681] not make much change in the traditional administration. Bima was out, and this may be why there is not so much feeling against the Dutch here.

565 As far as nobility is concerned, there are
789 the radja, dalu, gelarang, tuan tanah, but
756 they have no magic power. The kraeng says, however, that Todo and Pongkor sengadji used to have magic power (another sign of Makassar or Bima influence?). The mbako has magic power. The more I hear, the more I see that the mbako is really an important man.

622 The succession of radjas goes from eldest son
624 to eldest son or brother. The same holds for
632 the dalu, gelarang, tuan tanah, and tuan panga.
634 However, the dalu wakil is chosen by the dalu, always from his family, I suppose. The kepala kampong is chosen by the dalu after sounding out the feelings of the kampong. Many of these are commoners. Some are also tuan tanah. The tuan mbaru is merely the old man of the house with influence. He is usually the oldest. This position is non-hereditary and is evidently a matter of age.

Thus we see that all of these are hereditary, with the only exceptions those of the new kepala kampong and the unimportant tuan mbaru and the obvious dalu wakil.

666 A recent innovation has been the election
646 of members of the Flores daerah parliament,
635 the Dewan Perwakilan Rakyat Flores.

There are five members from Manggarai, elected at large, but by electoral districts. There are five districts named according to the place where the electors meet:

(1) Ruteng (South Central Manggarai)
(2) Rekas (West Manggarai)
(3) Tjantjar (Central Manggarai)

We

666 (4) Lingkoadjang (East Manggarai)
646 (5) Reo (North Central Manggarai).
635 There is one elector for each five hundred adult taxpaying males. Thus there is one for Veol, and one for Ndung (i.e., for the Ndung gelarang). The kraeng who "works" with me is an elector from Veol. To choose electors, all five hundred men come (or can come) to the
632 place of the meeting. The dalu is the chairman, and the djurutulis sits apart and each man files past him and whispers his choice. He totals up the votes and announces the leaders. There may be four to six or more who become candidates for the position of elector. Then everyone files by again and whispers his choice. The winner is the one who gets the most votes.

From the Tjantjar district there are about one hundred and fifty electors (this means that there are in this area about seventy-five thousand "voters"). On the appointed day they come to Tjantjar (selected because it is on the road and centrally located), and a man from "the office" acts as chairman. Each elector gets a slip of paper and writes his choice on it. They are added, and the highest few are candidates. In the last election here there were three candidates: Dalu Rahong, a clerk in Ende named Hambur from Todo, and a guru from Ruteng named Tjangkung. The guru won, and became the Tjantjar area representative. Note that they can choose a man from anywhere in Manggarai. Conceivably all five members could be from one town! I think this is the English system too, i.e., a local representative need not be a local resident. Note that the dalu got on the slate (old influence) but didn't win (new influence).

634 I asked if there was any way to remove a
646 hereditary officer, for example, the radja.